We are not here to do what has already been done.
—ROBERT HENRI

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AFTER A CENTURY OF "PROGRESS"

A LITTLE less than a century ago, the Theosophical Movement came to its clearest focus of the ages in 19th century America. At this time the world was inflated by the conceits of "progress," confident in the triumphs of the political and industrial revolutions, and filled with optimism from the promise of endless scientific discovery of fact and "truth." The Western nations were strong in their sense of national destiny and at the same time almost vain in the growing consciousness of commitment to humanitarian ideals.

By these qualities, if from no other cause, the Theosophical Movement was made to flow in channels which were outside the main stream of Western life. Its teachings did not fit with the prevailing ideas of the age. While the ethics of Theosophy made intuitive appeal, the rational foundation for those ethics was in the transcendental metaphysics of the Secret Doctrine, which could hardly touch the minds of men who were deeply preoccupied in carrying to its conclusion the logic of material progress. The assumptions of Materialism—Materialism as a general explanation of the nature of the world and the meaning of human life—could not be critically examined by such people. Men filled with the enthusiasms of manifest "success" are not inclined to such reflections.

The teachers of Theosophy who wrote in the nineteenth century were explicit in singling out this obstacle to serious consideration of the Theosophical philosophy. H.P.B. found the materialism of the age an almost insuperable barrier to the propagation of what she came to teach. She acknowledged that she worked as much or more for the future, as for the present, and today, in the light of world events and psycho-social transitions since the last quarter of the nineteenth century, students are able to see more clearly what she meant.

In radical contrast to the outlook of a century ago, the shaping minds of the present epoch are filled with apprehensions and questions. The old materialistic doctrines, while still present as habitual forms of analysis, are no longer animating ideas. From dynamic conceptions, they have changed into the distrusted matrix of processes which engage the confidence of no one but technicians.

For the purposes of the Theosophical Movement, this change in attitudes has but one meaning: The chief obstacle to the spread of Theosophical ideas in the nineteenth century no longer exists. Where there was conceit, there is now a growing humility. Where there was high confidence, there is now anxiety. Where there was once a feeling of national destiny, there is now an uneasy questioning of the very conception of the nation-state as a vehicle of human development.

There are of course still obstacles. Fear and desperation are not the best hosts for determined philosophical inquiry. But the forces which produce fear and desperation in the many are the same forces which create questions and sometimes daring in the minds of the few. And as in any age which is to become the scene of revolutionary and rapid transition, the first stages of preparation are marked by openly-voiced doubts and disturbing signs of alienation from the dominant beliefs and institutions of the status quo.

The most encouraging sign in the present is the revival of interest in the human individual. It is now being recognized among the advanced thinkers of the time that conventional thinking—which means practically no thinking at all about the nature of man—has led to gross miscalculations about human welfare and all but fatal misapplications of power to programs pursued in neglect of any real understanding of what it means to be human . These are the realizations which are upon the world of thought today.

What is emerging is a sense of a vast problem, a long series of unanswered questions, for the solving and answering of which no familiar methods exist in the techniques of science or even in the classical Humanist tradition.

It remains to be seen how, and in what terms, the inspiration of the Theosophical Movement may be able to relate to the growing sense of intellectual and moral need—a hunger which, as the years go by, is likely to take on the irresistible power of a vacuum that *must* be filled.

CHANGE AND CHANGELESSNESS

THERE is "a tide in the affairs of men" which washes the unseen shores of life and, as the great tides of the ocean bring high and low water to every inlet, bay and harbor, so the thoughts of man, his perceptions and mores, change from high to lower levels and back again, in mystically rhythmic cycles. We all know that the phases of the moon affect the tides; but few can unravel the mystery of the "tides" that affect the affairs of man. What deep intuition caused Shakespeare to speak so truly of the inner tides?

Change, in whatever way expressed or symbolized, whether by tides, winds, or cycles, is the very essence of our life upon our revolving, orbiting globe. That it is "of the essence" is the more evident when we realize that physically, psychically, and mentally, we never remain the same for any appreciable period. That which gives impetus to this rhythm of change extends from the individual to the group, on to the community, and reaches out to the nation, eventually causing the rise and fall of empire.

Not only man, but Great Nature, partakes of the omnipresent law of change. All life, whether vegetable or animal, is affected by the cycles of day and night and the seasons. In his recent book, *The Watchers at the Pond,* Franklin Russell follows the infinite variety of change caused by the seasons and weather as they affect the myriads of lives, in, upon, and above, a certain pond in upper Canada. Wisely, the author has not permitted man to enter the scene. There is no direct or indirect human influence upon the teeming life which procreates and devours, always bursting into renewed activity with the return of Spring. And meanwhile the pond itself survives ice, cloudburst and drought. Thus is pictured vividly and with scientific accuracy what few people have time or opportunity to observe, being forced, as we are, to concentrate upon the necessities of our own affairs. For change penetrates to our thoughts and imagination, and casts its spell for weal or woe upon our occupation and environment. Even though we attempt to build conditions congenial to our special interests, our very success or failure to fulfill our desires is part of the change which follows our efforts, much like the thread which the three mythical fates were said to spin.

Once these truths are meditated upon, the heart of the mind may awaken to a realization that in the inmost plane of being there is That which sees and knows change, yet remains untouched. There are sounds in nature which are not heard unless all bodily sounds are subdued and the consciousness is allowed to rest in complete silence. It is the same in the life of the soul, the inner being; for there can be no perception of truth until the voices of relative truths are mute. Relative truth is the child of the sense-life married to lower manas. We may overcome relative truth in one sphere of knowledge, only to become aware of its presence in other departments we have not had the time or energy to investigate. Therefore we, as Theosophists, turn to the works of Great Teachers who, having passed through the cycle of necessity, have recorded their knowledge for our instruction. But as these teachings relate to the metaphysical and occult planes of being, they are often expressed in an idiom foreign to our mundane language. It is rightly called the "Mystery Language."

Metaphysical mystery is always baffling; we may turn from it and pass it by; or we may form, within our higher mind, the resolve to understand. As long as the eye of spirit is closed, the material, personal man is confronted by mystery. But when understood, the Mystery Language will help to restore the reminiscence of that form of life which we, as spiritual beings, experienced before our complete immersion in matter. There are those who were never blinded when the race was cycling down into matter: to them the change became an opportunity for greater insight into the nature of the Eternal. That they eventually overcame all illusion is suggested by this passage from the *Gita*: "Many who were free from craving, fear, and anger, filled with my spirit, and who depended upon me, having been purified by the ascetic fire of knowledge, have entered into my being."

This statement may be read in more than one way, for its content is metaphysical. It includes a mystery and a presentment of the highest spiritual goal attainable in this manvantara. To "have entered into my being" is the completion of the pilgrim's long and arduous path. But the deeper mystery lies in the nature of the being who thus speaks in the first person. Some light is to be gained if one thinks of Krishna as the embodiment of the Supreme Spirit, speaking as the Self of All. It will be well to turn to the eleventh chapter, in which Arjuna is given spiritual sight so that he may see the true

nature of his preceptor. The chapter is written in the symbolic form of the mystery language which may also be expressed through the use of allegory, metaphor, or parable; but whatever its embodiment, its meaning must overreach the intellect in order to find response in the spiritual soul or vesture of Atma. The attainment of this highest of aspirations is accompanied by the purification or burning away of the desires by "the ascetic fire of knowledge."

Having briefly examined the dynamics of a possible realization of that which is changeless, we must continue in an attempt to understand its power in our lives. Changelessness can be sensed by the humblest searcher for the truth, for he knows that throughout the changes of bodily growth, from childhood onward, he remains the same individuality. It is therefore important to attempt to think in that state of consciousness which can realize change and yet remain undisturbed. During the effort, two natures appear before the inner man. It is as if he were riding an elevator which passes up and down between two floors of an edifice. As the door opens upon the lower floor he senses commotion and rapidly changing faces; he finds the upper door opens upon quiet halls leading to rooms where life and work continue undisturbed.

The changeless state of consciousness is completely disengaged from the fruit of action; through this disengagement it sustains concentration—the source and support of equal-mindedness. Thus, by turning away from the fluctuations of the lower mind, the individual may eventually attain to a Godlike condition that will carry on through the after-death state to the new birth. Once the mind frees itself from "craving, fear and anger," symbols of the many unwanted reactions of the lower changing nature, the vicissitudes of life will become a welcome, and instructive source of learning through experience.

The human Soul, though by nature divine, as native of the higher spheres, being no more than a subordinate deity, engages in the trammels of the body, reaching into this sphere by voluntary condescension for the sake of both the developing of her own powers and the maturing-and-beautifying of the spheres beneath her.

—PLOTINUS

letters • questions • comment

I NOTICE THEOSOPHY *gives favorable presentation of the Unitarian-Universalist platform—one which gives tolerance toward all faiths. At the same time, H. P. Blavatsky implied that a continual grim struggle was inevitable between the Theosophist and the conventional Christian, (cf. "Theosophy or Jesuitism,"* THEOSOPHY *42:389, 437). Does not the Theosophist seem* less *tolerant than the Unitarian when he attacks all anthropomorphic conceptions of deity? Why should not each have the faith that best suits his emotional needs—the Roman Catholic faith, the Protestant faith, or Theosophy?*

If one believes that "religion" is correctly defined only as a psychological phenomenon, he must then make a distinction between "good" and "bad" religion on the basis of its effect on the personal life of the believer. It must be recognized that not all beliefs are sane, not all illusions conducive to health and happiness. But the question becomes far more complex if we consider the possibility that religion is also the attempt of the individual psyche to grapple with certain principles of eternal reality.

The essential Theosophical view on "religion and religions" is expressed by H. P. Blavatsky:

> What is also needed is to impress men with the idea that, if the root of mankind is *one*, then there must also be one truth which finds expression in all the various religions. When one party or another thinks himself the sole possessor of absolute truth, it becomes only natural that he should think his neighbour absolutely in the clutches of Error or the Devil. But once get a man to see that none of them has the *whole* truth, but that they are mutually complementary, that the complete truth can be found only in the combined views of all, after that which is false in each of them has been sifted out—then true brotherhood in religion will be established; all have an equal right to have the essential features of their religious belief laid before the tribunal of an impartial world.
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> Theosophy is like the white ray of the spectrum, and every religion one of the seven prismatic colours. Ignoring all the

> others, and cursing them as false, every special coloured ray claims not only priority, but to be that *white ray* itself, and anathematizes even its own tints from light to dark, as heresies. Yet, as the sun of truth rises higher and higher on the horizon of man's perception, and each coloured ray gradually fades out until it is finally reabsorbed in its turn, humanity will at last be cursed no longer with artificial polarizations, but will find itself bathing in the pure colourless sunlight of eternal truth. And this will be *Theosophia.*

Two adverse tendencies are clearly apparent in the history of the development of religions. The first of these finds classical illustration in the relationship of the Brahmin priests to the Indian people. As the guardians of the truths of the temple, the Brahmins passed from a natural attitude of custodianship to one of possession, assuming the right to decide which truths should be given out to the masses—at what time and for what purposes. But the conception of aristocracy, especially in the field of ethical and spiritual culture, is a tragic farce. Truths may not be *possessed* by the Brahmins, by the priests of medieval Catholicism, or by anyone else. No religious guide comes with clear credentials unless his fundamental belief is that within each man is a core which touches a universal reality, and the latent capacity for individual self-knowledge.

But the democratization of religious truths is similarly erroneous in conception, for democracy, like aristocracy, still concerns itself with conceptions of status and possession. Just as the priests cannot withhold any real truths from the populace, so, on the other hand, is it impossible for the populace to vote a truth into existence. Popular approval of conceptions does not make them true. The pre-Columbian belief that the earth was flat failed to change the spherical shape of this globe. In both instances, man becomes alienated from whatever source-springs of spiritual truth might otherwise be available to him. In effect, it has always been the religious politicians, the "scribes and Pharisees" of every age, who have represented man's tendency to alienate himself from truth.

On the other hand, all great teachers have held the same conviction—as Erich Fromm puts it: "The aim of human development is the achievement of these ideals: knowledge (reason, truth, *logos*), brotherly love, reduction of suffering, independence, and responsibility. These constitute the ethical core of all great religions on which Eastern and Western culture are based, the teachings of Confucius and Lao-tse, Buddha, the Prophets and Jesus. While there

are certain differences of accent among these teachings, e.g., Buddha emphasizing reduction of suffering, the Prophets stressing knowledge and justice, and Jesus brotherly love, it is remarkable to what extent these religious teachers are in fundamental agreement about the aim of human development and the norms which ought to guide man."

The Theosophist, like the psychologist, is bound to point out that metaphysical ideas have consequences—not only upon man's psychic nature but also upon the ethical and spiritual core of his being. If we hold that a man's taste for religion is simply like his taste for food, and each to his own, we are also holding that there is no *gnosis,* no knowledge or truths concerning the soul—or, to carry the matter one step further, no soul. And, as philosophical psychology develops in our time with an almost breath-taking rapidity, the evidence continues to mount that any religious belief which serves partisan ends is destructive of human potential. Man lives in his capacity to *grow,* and whenever he is given an excuse for partisanship he becomes a potential destroyer, not only of his fellows through persecution and war, but of himself.

An authoritarian God is a dangerous God, and any religion which claims to draw strength from a single miraculous individual is a dangerous religion. The Theosophist is not concerned with attacking any faith which rests on the innate dignity or creative potentiality of man, but, because his *gnosis* tells him that every man may grow spiritually, he is in inevitable conflict with any doctrine which emphasizes human weakness, sinfulness, or incapacity.

No Status Quo

The greatest mistake we can make in life is to rest upon laurels. We must never be content with what has already been achieved. Life never ceases to put new questions to us, never permits us to come to rest. . . . The man who stands still is passed by; the man who is smugly contented loses himself. Neither in creating nor experiencing may we rest content with achievement; every day, every hour makes new deeds necessary and new experiences possible.

—VIKTOR FRANKL

WHAT IS SPACE?

SURROUNDING space is not an empty void but a reservoir filled to repletion with the models of all things that ever were, that are, and that will be—and with beings of countless races, unlike our own.

Occultism refuses to use the words above and below, higher and lower, in reference to *invisible* spheres, as being without meaning. When, in *The Secret Doctrine,* "other worlds" are mentioned, whether better or worse, more spiritual or still more material, though invisible—the Occultist does not locate these spheres either outside or inside our Earth, as the theologians and poets do, for their location is nowhere in the space conceived by the profane. They are, as it were, blended with our world, interpenetrating it and interpenetrated by it. There are millions and millions of worlds and firmaments visible to us; there are still greater numbers beyond those visible to the telescopes, and many of the latter kind do not belong to our objective sphere of existence. Although as invisible as if they were millions of miles beyond our solar system, they are yet with us, near us, *within* our own world, as objective and material to their respective inhabitants as ours is to us.

Space is the One Unity throughout its infinitude, in its bottomless depths as on its illusive surface: a surface studded with countless phenomenal universes, systems, and mirage-like worlds. It is omnipresent Reality: impersonal, because it contains all and everything. Space is latent in every atom of the Universe, and is the Universe itself. In reality Space is what the ancients called the One indivisible and unknown (now unknowable) Deity. "Space is a substantial though (apparently) an absolutely unknowable living Entity." Occult philosophy, viewing the manifested and the unmanifested Kosmos as a UNITY, symbolized the ideal conception of the form by the "Golden Egg" with two poles in it. It is the positive pole that acts in the manifested world of matter, while the negative is lost in the unknowable absoluteness of SAT—"Be-ness."

NOTE.—Collated from standard Theosophical sources.

Time can be divided. Duration, in our philosophy at least, cannot. Time is divisible in Duration; or, the one is something *within* Time and Space, whereas the other is outside of both. Duration with us is the one eternity, not relative, but absolute. It is like Space, which is an abstraction too, and is equally without beginning or end. The distance between two points is called space, it may be enormous or it may be infinitesimal, yet it will always be space. But all such specifications are divisions in human conception. The ant has conceptions of time and space which are its own, not ours; conceptions which are entirely on another plane. We have, therefore, no right to deny a priori the existence of other planes only because we can form no idea of them, but which exist nevertheless—planes higher and lower than our own by many degrees, as witness the ant.

The Universe is held in solution during *Pralaya*. During "The Night of Brahma," or Pralaya, all in the objective Universe has dissolved into its one primal and eternal cause, to reappear at the following Dawn—as it does periodically. "Karana," eternal cause, is alone during the "Nights of Brahma." The previous objective Universe has dissolved thereinto and is, so to say, held in solution in space, to differentiate again and crystallize out anew at the following Manvantaric dawn, which is the commencement of a new "Day" or new activity of Brahma—the symbol of the Universe.

There is but one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of the whole finite Kosmos which hath no bounds, and which people call SPACE, considered independently of anything contained in it. The fundamental Law in the Secret Doctrine system, the central point from which all emerged, around and toward which all gravitates, and upon which is hung the philosophy of all the rest, is the homogeneous divine SUBSTANCE-PRINCIPLE, the one radical cause. It is called "Substance-Principle" for it becomes "substance" on the plane of the manifested Universe, an illusion, while it remains a "principle" in the beginningless and endless abstract, visible and invisible SPACE.

Space is "the eternal Parentless" (*Anupadaka*). It is neither a "limitless void" nor a "conditioned fulness," but both; being, on the plane of absolute abstraction, the ever-incognizable Deity, which is void only to finite minds, and on that of *mayavic* perception, the Plenum, the absolute Container of all that is, whether manifested or unmanifested: it is, therefore, the ABSOLUTE ALL.

INTEMPERANCE VERSUS OBLATION

THE Soul has constructed for its own use various sheaths, ranging from very fine ones, near to its own essential being, to those that are more remote, ending with the outer physical one. These sheaths are necessary if the Soul is to know or to act. All these sheaths produce other, subordinate sheaths, or six attributes or qualities each, the seventh being always the root-sheath; and the Atman or spirit, passing through these subtle ethereal bodies like a thread, is called the thread-soul or Sutratman.

Five such sheaths, or vehicles, are enumerated by the Vedantins, the lowest of which, our gross material body, being "the sheath supported by food." The one next higher, called *Prana-maya*—our *second* life principle or Jiva, wherein resides life—is the "breathing" sheath. It is felt that terms like breaths, winds, airs, and the like, as used in old Aryan science, are not synonymous with the breath in the lungs, but with its magnetic counterpart. "Breaths" do not pertain to the physical air about us but rather to life-energy:

> There is one Unmoving Life-Wind. There are other winds fivefold moving about in the body owing to their specific qualities. Wind pervades the whole after the manner of a dispatch system, it delivers all kinds of messages to all parts of the organism, and distributes material and impulses from one part to another. Its widely ramified network compares to the nervous system. It has five divisions with regard to names, locations, and functions. It effects the attainment of sense-objects through the sense organs, it starts the processes of the organism in their proper directions.

It is plain to any observant mind, as Wm. Q. Judge points out, that there seems to be more or less intelligence in the operation of this life energy.

The faculties and energies which activate the body do not belong to the gross instrument but to the subtle body, the guiding model and plastic double of the "sheath supported by food." And the "subtle body clings to the life-monad (self) as the fateful consequence (karma) of the actions and tendencies of earlier existences; the qualities of the subtle or astral body are the result of one's deeds and thoughts during former lives in the round of rebirths."

In working upon the physical body, says Theosophy, the life-

principle, Prana, needs a vehicle, means, or guide, and this vehicle is the astral body. Jiva (life) is subtle, supersensuous matter, permeating the entire physical structure of the living being, and when it is separated from such structure, life is said to become extinct. In a word, when prana becomes quiescent, we say the person "has died." Yet the self has only changed its center of consciousness; neither it nor *life* can ever become "death." Jiva is indestructible; it works with whatever mass of "matter" is in it. Everything is an expression of this principle of Life in a material form. The Life is the real; the external form is merely the house, or *corpus,* in which it resides.

The self exists in close proximity to the heart and causes the body to exist by reason of the food absorbed for its subsistence. The self procures vital airs from the food which the one life causes to be digested. Every living creature requires that particular kind of food which is adapted to its specific and individual organism; and Life, the great alchemist, transforms the food taken. The "architect" in man, which superintends the building up of the organism, supplies every organ with what it needs. Each part of the organism selects what it needs, and what is superfluous or useless is rejected. "There is one Fire in the universal storehouse of nature which consumes that which is impure and separates it from that which is pure. There is something like a *fire* within ourselves which continually consumes our form, and if we were to add nothing to our body to supply the waste caused by that combustion, our form would soon die."

Every organ in the human body is formed by the action of certain principles (hierarchies) that exist in the universe, and as such attracts the corresponding activity of its prototype. The organs are only the material and bodily representatives of invisible energies that pervade and circulate in the whole system. For instance, the real liver is a force that circulates in all parts of the body (bile?), and is seated in that organ which we call the liver. All the members of the body are potentially contained in the center of the vital fluid, which has its seat in the brain, while the activity which propels it comes from the heart. To obtain, however, a correct idea of the construction of the microcosm, we should know how the macrocosm is constructed. We must look upon man as an integral part of universal nature, and not as something separate or distinct. The same elements which produced Mars, Venus, or Jupiter in the sky, exist also in the body of man, because the latter is the son of the astral

body of the macrocosm in the same sense as the physical body of man is a son of the earth. The one life actuates both.

Speaking of the guiding astral model, Mr. Judge wrote: "As in our physical form the brain and spine are the centers for nerves, so in the other (inner person) there are the nerves which ramify from the *inner brain and spine* all over the astral structure. All of these are related to every organ in the outer visible body. They are more in the nature of currents than nerves, as we understand the word, and may be called *astro-nerves.* They move in relation to such great centers in the body outside, as the heart, the pit of the throat, umbilical center, spleen and sacral plexus. That is to say, there is a 'fivefold' moving."

In Aryan science, in such works as the *Anugita,* the *Vedas,* the *Upanishads,* in the Western alchemical writings and in centuries of Theosophy, much is said concerning the fivefold currents of life, or "breaths," which may be called the "astro-nerves" of the subtler inner sheaths. The teacher, questioned by the pupil, replies: "From the Self, this Life is born. And as the shadow beside a man, this (energic force) is expanded (becomes a fivefold force); by mind's action it enters the body. The five are called: *downward* breath, *upward,* the *forward* life, the *concentrating,* and the *distributing,* with variations in rendering the Sanskrit terms for those hidden potencies which "carry on the chemical action in the animal organism." Their power derives ultimately from the Soul: "From the shining of that, all this borrows light. All the bright powers bow to the dwarf seated in their midst. Life is chiefest among the powers: I verily, dividing myself fivefold, uphold this ray, establishing it. Like spokes in a wheel's nave, all this rests in Life."

The *Anugita* speaks of the five kinds of life-energy as the "sacrificial priests," who receive the offerings of food. These offerings embrace not merely alimentary substances, but the "food" that is also received through all the channels of the senses. (Because the verity of this sacramental figure is lost today, it does not follow that the living truth contained in it has been negated. To perceive it requires but a more reverential attitude.) Identical with the divine energy of universal life, these five agents represent the "priests, servants, counsellors" entering into every motion of intellect, memory, desire, and bodily function of the living being. To take one instance with regard to the sense organs: "The *outward*-life is linked with the life that dwells in seeing." The outward-life by its movement of the

forces and "fires" in the body, "effects seeing" by acting on that "fire" dwelling in the pupil of the eye. It conveys to the mind by means of the astro-nerve channel the offering received by retina and optic nerve, as a sacrifice to "the small dwarf at the center." Similarly with the offerings received through skin, nose, taste, power of hearing. The breaths, living channels of ideation, belong to the Master in man; and any derangement of body inhibits their proper activities.

A widespread cause of such induced inhibition is pointed out by H. P. Blavatsky:

> If there is one thing more than another which paralyzes the will-power in man and thereby paves the way to physical and moral degradation, it is intemperance in eating. When too severe a strain is made on the vital energies by overtaxing the digestive machinery, the best and only remedy is to let it rest for some time and recoup itself as much as possible. Exhausted ground must lie fallow before it can yield another crop.

Having directly to do with the breaking up and transforming of foodstuffs is the breath called *binding,* which "binds together the food that is offered; and thence the seven flames arise." This is the Sanskrit *Samana,* the *concentrating* breath, closely associated with the central fire of the body. It is of a pair with its opposite, the diffusing or *distributing* breath, *Vyana,* which moves along the entire body, and whose work is to carry the colorless essence of the transformed food (chyle) and distribute it to all parts of the organism. Concerning this life-breath the Upanishad relates in this wise: "In the heart is the Self. Here are a hundred and one channels. From them a hundred each, and in each of these, two and seventy thousand branch-channels. In these the disturbing-life moves." The above figure need give no alarm, when modern research, for example, speaks in terms of "billions of brain cells"!

The "seven flames" rising out of the digestive process itself, is a tenet of Aryan psycho-physiology not unfamiliar to the West. It pertains to seven further transformations of ingested food. These successive stages are known as chyle, blood, flesh, fat, bones, marrow, and a seventh, or ultimate transubstantiation into that form of life carrying the germ of physical reproduction. LIFE is the great Alchemist. There is but one stream of forward Evolution; all lives are in it, every atom of matter being *alive* and having the germ of self-consciousness.

YOUTH FORUM

Every so often, and in almost any situation—perhaps talking with others at a social gathering, or standing in line, or riding on a crowded bus—one may be struck by the realization of how little one knows of his fellow human beings; and, too, of how very little they seem to know of themselves. One is forever being confronted with the mere "persona" of people, the mere mask, sometimes attractive, sometimes repellent; and one senses despairingly that in these contacts the real ensouling entity is not being reached. What can one do to see beneath the masks and establish a real communication with one's fellow souls? And then, perhaps even more basically, how can one see beneath his own mortal mask and communicate with his own higher self?

Sophocles depicts the character Oedipus as "greatest in all men's eyes"; yet when this intellectually brilliant (and fatally curious) man tries to force information out of Teiresias, the old blind seer retorts, "All of you here know nothing." Indeed, the whole story of Oedipus shows how little even an intelligent man understands about his own real nature. Further, a large part of the irony stems from the fact that Oedipus assumes that he does know who he is. One might almost say he is seduced by his own view of himself, and therefore continues confidently his fatal questioning. This lack of recognition of his own original nature—appropriately objectivized in his relationship with his mother—might represent for the modern reader merely an interesting literary situation, unless one realizes that Sophocles is stating an almost universal human failing, as common today as it was thousands of years ago. We do not know who we really are; yet we assume that we do know. It is not inconceivable that the general history of the world for the past few millennia has been the result of this single false assumption.

But, ignoring for the moment all literary and all historical considerations, it is probable that we all know, and in a quite personal way, the effects that this assumption of self-knowledge (and knowl-

edge of others) has had in our own lives. When we talk with a good friend, it seems natural for us to assume that we know whom we are talking with. But do we really? It is seldom fruitful to ask "what if" questions, since they are impossible to answer; but one cannot help wondering what the relationship between one's self and one's friend would be like if his circumstances were different. What if he had different parents and a different upbringing? In what ways would we know him? Basically the question is, When we meet this person we think we know so well, do we really see beyond his acquired nature? Or, put differently, Would we recognize him if we met him in another incarnation?

Unless we can answer affirmatively these unfair "what if" questions, we are living among phantoms, we are carrying out transactions in dreamland, we are building bridges and skyscrapers in the clouds.

We might suggest that it is necessary, in order that the daily business of the world get done, that we be content to deal only with these "personae"; but it would seem questionable how "important" business can be if it fails to consider man's soul. Besides, isn't it likelier that business would be conducted quite well (and far more morally) if we could see each other whole, as the synthesis of heart, mind, and matter? Indeed, until we can in some way sense this synthesis, how can any thinking person put his heart into any worldly activity whatever? To see all things as a synthetic unit, it would seem, is to be vitally interested in everything.

But modern man, for all his progress, still is far from feeling such a synthesis, still feels the unutterable poignancy of living alone in what seems a dying world. One wonders how many people have despaired when confronted constantly with hard surfaces, superficiality, disconnection, and have longed to grasp to themselves the person they love most, and to cry out, "Who are you?" Few things are more frightening than the suspicion that one knows nothing of ultimate importance about anyone or anything in the world. We know plenty of things intellectually, but faced with the absolute facts of life and death, we can find little reassurance and certainty in mere intellectual concepts, even if they are true. Certainties may be found only when we reach that lost city within ourselves, the spiritual seat, a sort of interior Colonus in which the blinded Oedipus can at last find rest and speak with the assurance and wisdom of a prophet.

It does not seem much in keeping with our Western temperament, though, to find this sacred place through a life of reclusive meditation. It is "the thought for others that opens the door," the true communication with our fellow human beings.

> The water is wide, I can't cross o'er,
> neither have I the wings to fly.
> Give me a boat that can carry two
> and both shall row, my love and I.

It would seem, then, that love for others, or at least for some other, is not merely a luxuriant emotion, like some warm stagnant pool, but is rather a walking together, a common effort to recognize in each other that elusive sense of spirituality one is seeking in himself. In a real sense, then, what he is seeking in the other *is* himself. He is seeking union with his own spiritual parent, his own Higher Self. Whether he considers life an ocean or a battlefield makes little difference. The true searcher always longs to have Krishna by his side.

> Give me a boat that can carry two
> and both shall row, my love and I.

Illusion of Separateness

The whole concept of humanity and of humanism is based on the idea of a human nature in which all men share. This was the premise of Buddhist as well as of Judaeo-Christian thought. The former developed a picture of man in existentialist and anthropological terms and assumed that the same psychic laws are valid for all men because the "human situation" is the same for all of us; that we all live under the illusion of the separateness and indestructibility of each one's [persona]; that we all try to find an answer to the problem of existence by the greedy desire to hold on to things, including that peculiar thing, "I"; that we all suffer because this answer to life is a false one, and that we can get rid of the suffering only by giving the right answer—that of overcoming the illusion of separateness, of overcoming greed, and of waking up to the fundamental truths which govern our existence.

—Erich Fromm

PROEM

XIV

UNITY of the Universe is an inescapable concept that challenges the human mind. As an abstract idea it is ALL-inclusiveness, essential Indivisibility—*unthinkable* in Time-splitting terms of past-present-future, *unknowable* by any process of fractionation, *indescribable* save in the revealing/concealing language of Archaic symbols which make Reality intelligible to the intuitive mind.

In a diversified Universe with its multiplicity of objects, its variety of interests, its complexity of relationships, the concept of Unity is elusive. Yet each activity of the human being is a compound unity. In speech, for instance. The words used are a thing apart from what is said, from the tone of voice, the intensity of feeling, the volume of expression, the apparent reason that prompts it, and the underlying motive that colors the whole. The illustration extended would include bodily apparatus, the organs of thought and speech, the molding of facial appearance, etc.

Symbols invite the mind to experience in the world of ideas—to rise momentarily beyond particularities, disengaging thought processes from all that is personal and trivial. Having risen within itself to the plane of ideas, the will-aspect of mind is strengthened, and whatever of Reality is grasped in that high state may be carried into the consciousness of every-day living as a reminiscent quality, the *soul-sense* of Unity.

Every symbol has depths or facets of meaning, as shown throughout *The Secret Doctrine*. The Circle-symbol represents Unity: "The one circle is divine Unity, from which all proceeds, whither all returns" (Proem, 1). The motion of "proceeding from" and "return" implies the *unbroken* Unity of the cycle or period of evolution. As symbol of the manifested Universe, however, the Circle is not "one" but a *tri*-Unity. Its circumference represents the abstract limits of manifestation *in Time*. Its surface represents the field of consciousness *in Space*. Its unmanifested Center represents the occult or hidden *Root* at the heart of All, unaltered by the alternating processes

of organization and dissolution. H.P.B. states:

> Intra-Cosmic motion is eternal and ceaseless; cosmic motion (the visible, or that which is subject to perception) is finite and periodical. It is only with reference to the intra-cosmic soul, the ideal Kosmos in the immutable Thought, that we may say: "It never had a beginning nor will it have an end." With regard to its body or Cosmic organization, though it cannot be said that it had a first, or will ever have a last construction, yet at each new Manvantara, its organization may be regarded as the first and the last of its kind, as it evolutes every time on a higher plane. (*S.D.* I, 3.)

What is the meaning, here, of *body* equated with "Cosmic organization"? Each in its own way is a form of Unity. Body denotes structure as a whole, and marks outermost boundaries of a formal field. Organization is the totality of inter-related activities within that field, including the highest initiating Intelligences, countless hierarchies of participating Intelligences, down to the least responsive. In the words of Coleridge: "What is organization but the connection of parts in and for a whole, so that each part is, at once, end and means?"

Organization, we may say, is the active aspect of Unity; its opposite is the homogeneous, structureless state—CHAOS. "Chaos—Theos—Kosmos" is the comprehensive title used by H.P.B. for one of the Chapters in *The Secret Doctrine*. On the one hand the unconditioned—*Chaos*—"formless as Matter, senseless as Consciousness"; on the other, *Kosmos*—the majestic grandeur of a Universal system of Order and Harmony; and between the two, the God-principle, *Theos*—the "bridge" by which the "Ideas" existing in the "Divine Thought" are impressed on Cosmic substance as the "laws of Nature." The *gods,* then, in process of organization—

> are the vehicle for the manifestation of the divine or universal thought and will. They are the Intelligent Forces that give to and enact in Nature her "laws," while themselves acting according to laws imposed upon them in a similar manner by still higher Powers. This hierarchy of spiritual Beings, through which the Universal Mind comes into action, is like an army—a "Host," truly—by means of which the fighting power of a nation manifests itself, and which is composed of army corps, divisions, brigades, regiments, and so forth, each with its separate individuality or life, and its limited freedom of action and limited responsibilities; each contained in a larger individuality, to which its own interests are subservient, and each containing lesser individualities in itself. (*S.D.* I, 38.)

Organization and unity—rather than numbers—are the essentials of an "army." Organization and unity, in the Universal scheme of evolution, work toward qualitative development. From a unitary source, the seed reveals its latent potentialities through processes of unfoldment, and produces a harvest—one or many—by way of synthesis, an organic whole. The same principle pertains to all Evolution. The "building of Solomon's Temple" involves both "Natural Impulse" and "self-induced and self-devised efforts." The structural pattern of the human form established, the goal of human evolution is the perfection of an instrument, a *functional* synthesis. As Wm. Q. Judge points out in the *Ocean of Theosophy*: "Although reincarnation is the law of nature, the complete trinity of *Atma-Buddhi-Manas* does not yet fully incarnate in this race . . . When that has been accomplished the race will have become as gods, and the godlike trinity being in full possession the entire mass of matter will be perfected and raised up for the next step" (p. 66).

What delays the full incarnation of the Real Man? Erroneous or limited ideas that make a separative basis for thought and action. The changeless and the changing are in essence One. The human form and the "body of the Universe" are inseparable: "SPACE is, in reality, the container and the *body of the Universe* with its seven principles. It is a body of limitless extent, whose PRINCIPLES, in Occult phraseology—each being in its turn a septenary—manifest in our phenomenal world only the grossest fabric of their subdivisions." (*S.D.* I, 342.)

This abstruse statement finds application in Robert Crosbie's *Notes on the Bhagavad-Gita,* Thirteenth Chapter, (pp. 191-3) dealing with "discrimination of the Kshetra (body) from Kshetrajna (soul)." This Chapter is said *to contain the whole of Occultism*:

> This Western mind of ours finds a difficulty in reconciling "changelessness" with "progression"; this is because of *Ahankara,* the tendency to identify ourselves with forms and conditions. Forms and conditions do change, but not of themselves; there is That which causes change to succeed change, and That is the indwelling spirit, which continually impels the instruments It has evolved towards further perfection. So progress and evolution mean an unfolding from within outward, a constant impulsion towards a better and better instrument for the use of the Spirit—the Self within. The Spirit, rectifies, sustains and enjoys *through Its instrument* or vehicle; the ideal progress is a perfected vehicle which will contact and reflect in the highest sense all worlds and all beings.

> The term "body" has been used throughout this chapter, but it must not be supposed that only the physical body is meant. The physical body is included in the term, because itself is the product of involution and evolution from higher states of substance or matter. There can be no action unless there is something to be acted upon; that something is the highest substance; it is that which fills all space, and from which all the denser forms of substance or matter have been evolved, and within which they are contained. Thus, the body represents on this plane all the other states of substance from which it has been evolved; it is surrounded by and connected with them. A study of the Seven Principles of Man will give an understanding of this statement, if it is remembered that Man, the Thinker, is not any of his principles; they are his vehicles or instruments.

Discrimination "between body and soul," or the Thinker and his principles, presupposes acute and constant awareness of choice and clarification of values. This results in awareness of Self as Chooser, and of the ever-present perceiving Power. Simultaneously arises a sense of *responsibility*—the truly human characteristic, and *sensitivity* to existing tendencies—the builders of habit, and especially *Ahankara,* the tendency to identify Self with substance or form or possessions, or anything that can be conjured up by the imagination aroused by desire. The active imagination is the engaged power of Will, and both are aspects of Mind. Together—a unity—they create man's life along whatever lines thought functions. As stated in *The Ocean of Theosophy*: "every thought combines instantly with one of the elemental forces of nature, becoming to that extent an entity which will endure in accordance with the strength of the thought as it leaves the brain, and all of these are inseparably connected with the being who evolved them. There is no way of escaping; all that we can do is to have thoughts of good quality, for the highest of the Masters themselves are not exempt from this law, but they 'people their current in space' with entities powerful for good alone" (p. 102).

Discrimination in the true sense is an occult practice which each must make his own. It is an attitude of mind, a discipline of responsibility that *unites* respect for Self and consideration for others, suggested in the following by Robert Crosbie, under the title "What is Occultism?":

> Occultism is the not telling all one knows; but reticence.
>
> Occultism is the not saying all one suspects; but silence.

Occultism is the not speaking of all one "sees"; but reverting inward to the source of sight.

Occultism is the not repeating of all one "hears"; but a closed mouth lest hearing should escape therethrough.

Occultism is the not speaking of faults of others; but charity.

Occultism is the not setting of fixed plans; but a fluidic position balanced in the good law.

Occultism is the not laying down for another his duty; but self-watchfulness in performing one's own.

Occultism is the not doing what one wishes and when one wants; but discipline.

Occultism is the not listening to gossip or slander; but good-will to all, from which gossip and slander can draw no sustenance.

Occultism is the not giving way to anger or impatience; but calmness.

Occultism is the not being vain of one's learning, or proud; but humility.

Occultism is the not hurrying one's daily affairs nor forcing one's progress; but knowing the amplitude of time in all things.

Occultism is the not doing all the great work there is to do; but the will to labor, the willingness to accept help or be a helper; the joy that another does a task the best.

Occultism is the not striving to be a leader of men; but to follow a line. (THEOSOPHY 8: 353; 37: 252.)

"THE IDEA OF HIDDEN KNOWLEDGE"

An examination of what is known of mysticism and mystical states of consciousness is of great interest in connection with the idea of hidden knowledge. If we follow neither the religious nor the scientific view but try to compare descriptions of the mystical experiences of people of entirely different races, different periods and different religions, we shall find a striking resemblance among these descriptions, which can in no case be explained by similarity of preparation or by resemblance in ways of thinking and feeling. In mystical states utterly different people in utterly different conditions *learn* one and the same thing and, what is still more striking, in mystical states there is no difference of religions. All the experiences are absolutely identical; the difference can be only in the language and form of the description. In the mysticism of different countries and different peoples the same images, the same discoveries, are invariably repeated.

—P. D. OUSPENSKY

on the lookout

"Jung's View of Christianity"

The article with this title in the January *Atlantic* is taken from Dr. Carl Jung's just issued book *Memories, Dreams, Reflections.* In it the student of Theosophy finds especially clear evidence that Dr. Jung not only perceives elements of important psychological truth in religious myth and symbol, but also feels a genuine hospitality to *universal* religion. At the same time, and as a corollary, Jung came to perceive that partisan religion is an entirely different matter. A key paragraph of the *Atlantic* article, for example, deals with grievous psychological shortcomings in traditional Christianity:

> The Christian nations have come to a sorry pass; their Christianity slumbers and has neglected to develop its myth further in the course of the centuries.
>
> Our myth has become mute, and gives no answers. The fault lies not in it as it is set down in the Scriptures, but solely in us, who have not developed it further; who, rather, have suppressed any such attempts.
>
> The old question posed by the Gnostics, "Whence comes evil?", has been given no answer by the Christian world, and Origen's cautious suggestion of a possible redemption of the devil was termed a heresy. Today we are compelled to meet that question; but we stand empty-handed, bewildered, and perplexed, and cannot even get it into our heads that no myth will come to our aid, although we have such urgent need of one. As a result of the political situation and the frightful, not to say diabolic, triumphs of science, we are shaken by secret shudders and dark forebodings; but we know no way out, and very few persons indeed draw the conclusion that this time the issue is the long since forgotten soul of man.

The Intuition of "Christ Within"

Dr. Jung shows how the perspective of transcendental philosophy has at times been manifest in Christianity—when metaphysics rather than spurious temporal history has prevailed:

> What is remarkable about Christianity is that in its system of dogma it anticipates a metamorphosis in the divinity, a process of historic change on the "other side." It does this in the form of the

new myth of dissension in heaven, first alluded to in the creation myth in which a serpentlike antagonist of the Creator appears and lures man to disobedience by the promise of increased conscious knowledge. The second allusion is to the fall of the angels, a premature invasion of the human world by unconscious contents . . . the angels beget with men a race of giants which ends by threatening to devour mankind, as is told in the Book of Enoch.

The third and decisive stage of the myth, however, is the self-realization of God in human form, in fulfillment of the Old Testament idea of the divine marriage and its consequences. As early as the period of primitive Christianity, the idea of the incarnation had been refined to include the intuition of "Christ within us."

A Pre-Christian Metaphysic

The Theosophist sees in this view of Christianity shades of *The Secret Doctrine* teachings regarding evolution: "Duality supervenes in the contrast of Spirit (or consciousness) and Matter, Subject and Object. . . . The 'Manifested Universe,' therefore, is pervaded by duality, which is, as it were, the very essence of its EX-istence as 'Manifestation'." In "The Origin of Evil," H. P. Blavatsky writes concerning the highest "good" to which man may aspire:

> Eastern wisdom teaches that spirit has to pass through the ordeal of incarnation and life, and be baptised with matter before it can reach experience and knowledge. After which only it receives the baptism of soul, or self-consciousness, and may return to its original condition of a god, plus experience, ending with omniscience. In other words, it can return to the original state of the homogeneity of primordial essence only through the addition of the fruitage of Karma, which alone is able to create an absolute *conscious* deity, removed but one degree from the absolute ALL. (THEOSOPHY 49:490.)

The Theosophist will of course agree with Jung's declaration that "nothing can take away from the concept of divine wholeness." This "divine wholeness" is simply a symbol of the "wholeness" which man must discover in his relation to the rest of life—just as Arjuna was brought to the point where he must battle to unify his kingdom. As Jung puts it: "The whole man is challenged and enters the fray with its total reality":

> Only then can he (the whole man) become whole, and only then can God be "born"—that is, enter into human reality and associate with man in the form of man. By this act of incarnation, man—his ego—is inwardly replaced by "God," and God becomes outwardly man, in keeping with the saying of Jesus: "Who sees me, sees the Father."

Difficulties Raised by Terminology

The plight resulting from anthropomorphism is best described in Jung's own words:

> The Christian's ordinary conception of God is of an omnipotent, omniscient, and all-merciful Father and Creator of the world. If this God wished to become man, an incredible kenosis (emptying) is required of Him, in order to reduce His totality to the infinitesimal human scale. Even then it is hard to see why the human frame is not shattered by the incarnation. Theological thinkers have therefore felt it necessary to equip Jesus with qualities which raise him above ordinary human existence. Above all, he lacks the stain of original sin. For that reason, if for no other, he is at least a god-man or a demigod. The Christian God image cannot become incarnate in empirical man without contradictions—quite apart from the fact that man with all his external characteristics seems little suited to representing a god.

Monotheism and Dualism

The reconciliation of the two systems—monotheism and dualism—is a crucial feature in the development of Jung's thought. For "dualism," to Jung as to the Theosophist, is only philosophically defensible when the "two" are regarded as aspects of the "One."

> The myth must ultimately take monotheism seriously and put aside its dualism, which, however much repudiated officially, has persisted until now and enthroned an eternal dark antagonist alongside the omnipotent Good. Room must be made within the system for the philosophical *complexio oppositorum* of Nicholas of Cusa and the moral ambivalence of Jakob Boehme; only thus can the One God be granted the wholeness and the synthesis of opposites which should be His. Symbols, by their very nature, can so unite the opposites that these no longer diverge or clash but mutally supplement one another and give meaningful shape to life.
>
> Once that has been experienced, the ambivalence in the image of a nature god or Creator god ceases to present difficulties. On the contrary, the myth of the necessary incarnation of God—the essence of the Christian message—can then be understood as man's creative confrontation with the opposites and their synthesis in the self, the wholeness of his personality. The unavoidable internal contradictions in the image of a Creator god can be reconciled in the unity and wholeness of the self as the *coniunctio oppositorum* of the alchemists or as a *unio mystica.* In the experience of the self it is no longer the opposites "God" and "man" that are reconciled, as it was before, but rather the opposites within the God image itself.

Question of Immortality

From these perspectives on Christianity, Dr. Jung moves to a reconstruction of metaphysical questions which have provided inadequate answers in the theological tradition. Another section of his book (which appeared in the *Atlantic* for December, 1962) is concerned with the individual's need to philosophize:

> A man should be able to say he has done his best to form a conception of life after death, or to create some image of it—even if he must confess his failure. Not to have done so is a vital loss. For the question that is posed to him is the age-old heritage of humanity: an archetype, rich in secret life, which seeks to add itself to our own individual life in order to make it whole. Reason sets the boundaries far too narrowly for us, and would have us accept only the known—and that, too, with limitations—and live in a known framework, just as if we were sure how far life actually extends. As a matter of fact, day after day we live far beyond the bounds of our consciousness; without our knowledge, the life of the unconscious is also going on within us.

An Approach to Reincarnation

Dr. Jung feels that genuine "scientific proof" has been provided, that conceptions of space, time, and causality are incomplete. "Part of the psyche," he writes, "is not subject to the loss of space and time":

> A complete picture of the world would require the addition of still another dimension; only then could the totality of phenomena be given a unified explanation. Hence it is that the rationalists insist to this day that parapsychological experiences do not really exist; for their world view stands or falls by this question. If such phenomena occur at all, the rationalistic picture of the universe is invalid, because incomplete. Then the possibility of an other-valued reality behind the phenomenal world becomes an inescapable problem, and we must face the fact that our world, with its time, space, and causality, relates to another order of things lying behind or beneath it, in which neither "here and there" nor "earlier and later" are of importance. I have been convinced that at least a part of our psychic existence is characterized by a relativity of space and time. This relativity seems to increase, in proportion to the distance from consciousness, to an absolute condition of timelessness and spacelessness.

From Death to New Birth

If "part of the psyche" is not conditioned by the space-time physical instrument, this "part" is its own agent of causality. We have, then, no reason to suppose that after the separation from the physi-

cal instrument, the entire "soul" ceases to exist. It is also reasonable to imagine, Jung feels, that disembodied souls will "plunge again into birth." Following is his discussion of reincarnation:

> It is possible that any further spell of three-dimensional life would have no more meaning once the soul had reached a certain stage of understanding; it would then no longer have to return, fuller understanding having put to rout the desire for re-embodiment. Then the soul would vanish from the three-dimensional world and attain what the Buddhists call Nirvana. But if a Karma still remains to be disposed of, then the soul relapses again into desires and returns to life once more, perhaps even doing so out of the realization that something remains to be completed.
>
> In my case it must have been primarily a passionate urge toward understanding which brought about my birth. For that is the strongest element in my nature. This insatiable drive toward understanding has, as it were, created a consciousness in order to know what is and what happens, and in order to piece together mythic conceptions from the slender hints of the unknowable.

California's "Death Stay" Bill

On April 9 Gov. Edmund G. Brown's bill asking for a four-year moratorium of the death penalty in California was approved (with some exceptions) by an Assembly Committee and sent to the floor. The Los Angeles *Times* (April 10) reported:

> The Assembly Criminal Procedure Committee, after a 3½-hour hearing, voted 6-4 in favor of the legislation, introduced by Assemblyman Lester A. McMillan (D-Los Angeles).
>
> The hearing on the controversial proposal was attended by an orderly crowd of more than 300 persons, many of whom stood along the sides of the room.
>
> The four-year moratorium bill would provide for substitution of life imprisonment without possibility of parole for the death penalty, with five exceptions.

Testimony of Experience

Of particular value in the discussion of the bill was the summation of George Edwards, police commissioner in Detroit, Mich. His present position is not Mr. Edwards' only qualification to speak on this subject, for he has served as an assistant State Supreme Court justice, also in the state of Michigan. Mr. Edwards listed "three reasons" why he feels capital punishment should be abolished:

> 1. Capital punishment tends to promote disrespect for the law.
>
> 2. Capital punishment is not necessary to maintain an orderly society.

3. Capital punishment tends to brutalize society and hence may serve to increase criminal tendencies.

The *Times* story continues:

> Michigan has not had the death penalty since 1846. Edwards cited a recent case in which three supposed murderers were sent to prison for life; the case was upset when four others later confessed to the crime.

Death and the Law

A recent pamphlet issued by the Center for the Study of Democratic Institutions presents an interview with a neat bit of logic in respect to the death penalty. Edward Bennett Williams, author of *One Man's Freedom,* has both taught and practiced law. When he revealed his feeling that "justice" is a very elusive thing, he was asked: "I take it you are opposed to capital punishment?" Mr. Williams replied:

> The theory that capital punishment dissuades has been exploded. The record shows that capital punishment has been abolished in eight states and the homicidal rate in each of those states is lower than the homicidal rate in the immediately contiguous states with comparable economic, social, ethnic, and educational conditions. This does not prove that eliminating capital punishment dissuades people from committing crime. It simply proves that having capital punishment does *not* dissuade them. It is not a deterrent. The reasons advanced by penologists for criminal sanctions, are, one, to rehabilitate the criminal socially; and, two, to deter others from committing similar offenses. But you cannot socially rehabilitate a dead person, and the deterrent argument, as I say, is not borne out by the record. Also, if there happens to be a miscarriage of justice in a particular trial, the miscarriage is irreversible if the punishment is death.

"Common Denominator" in Cancer?

In 1957, Dr. Arthur Guirdham wrote in his introduction to *A Theory of Disease*: "I believe that much of the work done to prove that cancer is a response to irritants is somewhat misguided. Certainly irritants may play a precipitating role in the development of the disease, but I believe that other factors must be present before the disease is able to erupt." Late in 1961, Dr. R. A. Holman, a British bacteriologist, reported that the results of his study of carcinogenesis seemed to indicate that the "common denominator" in cancer is "catalase inhibition." His article, "Solving the Cancer Problem," first appeared in the September, 1961, issue of *Mother Earth,* the Journal of the British Soil Association, and was reprinted in

Health For All, August, 1962. Dr. Holman writes:

> It is now accepted by well-informed opinion that almost any form of long-continued maltreatment of the cell may result in the development of cancer. . . . Normal cells can be made to go malignant, when exposed to a wide range of unrelated physical and chemical agents. One of the few well-established facts about cancer is that the important enzyme catalase is progressively diminished in the host as well as the tumor. Catalase inhibition is known to be associated with mutagenic processes and the development of viruses, and it is known that many of the proven carcinogenic agents can inhibit this enzyme. In fact, catalase inhibition in red blood corpuscles has been suggested as a rapid method of screening agents for carcinogenic activity.

Key to Cancer Problem

> It is now realized that the widespread distribution of catalase in living cells is essential for their ability to live aerobically. Just as with bacteria, it is very probable that there is a specific catalase-peroxide balance for each type of animal cell, and that if this is interfered with for a sufficiently long time then abnormal biochemistry occurs which could lead to the development of cancerous cells. This view is strongly supported by workers in many countries. It is the writer's contention that the key to the cause, treatment and prevention of cancer lies in this altered fundamental biological mechanism.

Dr. Holman traces the incidence of cancer to "some of our habits of civilization," and suggests that the most effective efforts toward prevention of cancer may lie in certain reforms.

Preventive Measures Suggested

"The plan of attack for the prevention of cancer," says Dr. Holman, "should be threefold: (1) to increase our intake of catalase, (2) to increase the manufacture of catalase by our own cells, and (3) to curtail the intake of agents which destroy or inhibit our cell catalase."

Under the first heading, Dr. Holman notes that most of the foodstuffs in can, bottle, and package are "practically sterile" ("the fear of microbes has gone too far"). It would be, therefore, "to everyone's great advantage if the consumption of fresh fruit and vegetables were to be markedly increased, thus ensuring an adequate intake of catalase and peroxidase." (Garlic is particularly rich in these elements!) Under the second heading, Dr. Holman warns that lack of physical activity, the use of central heating, and dependence on external heat (electric blankets, etc.) are catalase inhibiting

agents. The most important mode of attack, Dr. Holman feels, is the third: curtailing the intake of agents which destroy or inhibit our cell catalase. These are such things as many food preservatives, fluorinated water, certain hormones, insecticides, fungicides, and dyes; potent catalase poisons that are inhaled daily from fumes of various kinds; reliance on injections of the sulphonamides; x-rays and other forms of irradiation. "Cancer prevention can show results," says Dr. Holman, "if we pull together and reform some of the bad habits so prevalent in our civilized way of living."

Nature's Own Resources

Dr. Holman's emphasis on getting back to nature may call to mind Dr. Benjamin Sandler's pamphlet *Diet Prevents Polio* (THEOSOPHY 44:92). Researchers in various fields are collecting evidence which shows that we are paying a high price for the technological advance that ensures our easy, even luxurious, way of life. Few of us, probably, are willing to dispense with "comforts" to which we have become accustomed; hence the efforts of the great majority of researchers is in the area of "cure." Yet the Theosophist should certainly consider the problem of disease in the context once formulated by Robert Crosbie as follows:

> People are attracted to partial systems of thought by the healing of disease promised. What they need to look for is not the cure, but the *cause* of disease. The fact that no one specific method is a cure-all ought to show that there are different kinds of disease; some, the result of bad habits, lack of exercise, wrong diet, and the failure to observe the ordinary laws of hygiene; others, nervous diseases, the effect of wrong ways of thinking, of worriments of various kinds. There are also diseases which are mechanical and organic, where certain organs have become affected to such an extent that they can not respond to normal action in accord with the other organs. The organs are materially formed of matter of the three lower kingdoms—mineral, vegetable and animal—taken from the food eaten and transmuted into the organs. Consequently, where some kind of element is discovered to be lacking, something of a material nature may be added which, in most cases, in itself will restore the organ to its natural condition. Diseases caused by wrong habits are, of course, cured by correcting the habits. Where an irritation and nervous condition has been caused by too much thinking about some ailment, the body has within itself the power to restore itself to a normal condition in many, many cases. . . . The body has its own immunizing power, if left alone. (*The Friendly Philosopher,* p. 296; *Universal Theosophy,* pp. 84-5.)

Additional Information on Cancer

A reader who is a practicing physician has sent us some pamphlets on unorthodox methods of treating or preventing cancer—methods which seem either to have proven effective or to be worth consideration. The correspondent says:

> It is my hope that this material may prove of value to those who are in search of a better and less drastic and damaging method of dealing with cancer. Leading clinicians of medicine now lean to the theory that cancer is primarily a degenerative, if not a deficiency, disease. However, Theosophy has more to add to the subject of this "killer" by way of explaining that something in man's inner nature provides the fertile ground for the seeds to sprout under proper conditions.

Our correspondent observes that there are now at least four clinics that treat cancer without the use of radium, X-Ray, or surgery (two in the East, one in the Mid-west and one in the Southwest).

Collateral Reading

Sources named in the pamphlets are *A Matter of Life or Death, the Incredible Story of Krebiozen,* by Herbert Bailey, and *Cancer, New Approaches, New Hope,* by Dr. Boris Sokoloff. Suggestions based on the facts presented by Dr. Sokoloff are given in the pamphlet, "Is Cancer Related to Nutrition?" Some of these points further emphasize some of Dr. Holman's observations:

> 1. Overeating is deadly. One reason we overeat is that our food does not nourish us. Getting plenty of vitamins and minerals in our meals and in food supplements will help us to establish normal eating habits again.
> 2. Diets high in carbohydrates may be conducive to cancer. From the other information in the book we would say this indicates eliminating from your diet the refined carbohydrates, not good natural foods like potatoes and beans, because . . .
> 3. Refined and processed diets create more cancer than completely natural ones.
> 4. The B vitamins (of which riboflavin is a most important member) are instrumental in preventing some kinds of cancer. Most of us are deficient in B vitamins and it is almost impossible to get enough of them in modern diets without supplementing your meals with brewers yeast, wheat germ or desiccated liver.
> 5. Vitamin C, so essential to help the body fight against poisons, may be a preventive of cancer. Eat fresh raw fruits and vegetables and take natural rose-hip vitamin C supplements to make sure you are getting enough.

New Particle Discovered

An item in *Science News Letter* for Sept. 29, 1962 states:

> A new inhabitant of the atom's core, called the "f-zero," has been discovered by a team of University of Pennsylvania physicists. They used the world's largest and highest-energy atom-smasher to find 35 examples of the new particle in a careful search of 25,000 photographs. If further work confirms that the "f-zero" is a particle predicted recently by some theoretical physicists, then a new way of looking at nuclear structure may well have been found. So far the new particle has lived up to its predicted characteristics:
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> It is electrically neutral; is about 30 per cent heavier than a proton, which is the nucleus of the hydrogen atom, giving it a weight of about 1,250 million electron volts; and exists for one of the shortest lifetimes now known, only one-hundredth of a millionth of a millionth of a billionth of a second. This is the length of time it takes light to cross a nucleus.

This concept of the interchangeability of particles was taken up in some detail by Dr. J. Robert Oppenheimer in his article "The Mystery of Matter," seventh of "Adventures of the Mind Series" in the *Saturday Evening Post.* (See THEOSOPHY 47:87.)

Atoms Have a Mind of Their Own?

In view of H. P. Blavatsky's statement that "each atom has seven planes of being or existence . . . and each plane is governed by its specific laws of evolution and absorption," (*S.D.* I, 150), a letter to *Chemical and Engineering* (Dec. 3, 1962) is both suggestive and amusing:

> After hearing papers at the recent ACS meeting describing ions which "prefer to" do certain things and free radicals which "don't want to" do other things, I now realize why some reactions fail to proceed as expected. Apparently some chemicals have minds of their own and can refuse (probably when in an excited state) to enter into certain reactions. I would like to propose the term "psychochemistry" to cover the study of willful and sometimes spiteful chemicals. As a start we could put under this fascinating branch of chemistry the study of negative ions. It is to be hoped that when some of these chemicals have undergone analysis they will change their minds and behave in a more friendly and co-operative fashion.